EDWARD THOMAS
316 W.93RD ST.
NEW YORK CITY

The
American Friend

Old Series
Vol. XXXIV. No. 43

OCTOBER 27, 1927

New Series
Vol. XV. No. 43

The Bible School and Education

RICHARD K. MORTON

As It Looks Today in China

ARTHUR J. RINDEN

Are Friends Evangelical?

WILLIAM L. PEARSON

The Meeting for Worship

Peace Conference of Friends

Notable Arbitration Record

ON THE HORIZON OF THE CHRISTIAN CHURCH

OUTSTANDING ASPECTS OF FAMILY LIFE

The Conference on Family Life in America Today feels that marriage has always had at least four outstanding aspects: its strictly personal aspect, its family aspect, its community aspect, and its state aspect. There is great opportunity for all groups in the community—schools, churches, women's and men's clubs—to give active help in more adequate education for marriage and parenthood. How to make men and women so that they want to participate in the joint adventure of family life and how to equip them so that they may do it successfully are the real tasks which face America today. Home is not a house, but people. The family, marriage and parenthood depend upon the relationships of individuals. Every phase of life in America today must share in strengthening the bonds of the family and the home so that it may meet the increasing strain of modern life.

ENROLLING FOR "LOS ANGELES—1928"

When the Sixth Convention of the World's Sunday School Association was held in Washington, D. C., in 1910, hundreds in America who were eager to attend could not obtain delegate's credentials as the quotas were so quickly filled in their respective states. Now that the Tenth World's Sunday School Convention is to take place in Los Angeles, California, July 11-18, 1928, many are already making sure that they can be enrolled by securing their credentials now. Plans are being made for an attendance of 7000 and the Shriners' Auditorium has been secured as the place of meeting. The registration fee is $5.00 for each delegate except active foreign missionaries who are on furlough. It has always been the policy of the World's Association to give fully accredited foreign missionaries a credential without the usual fee and their application should be sent to the headquarters of the World's Sunday School Association, 216 Metropolitan Tower, New York City. All others in the United States should send their registration fee of $5.00 to the Secretary of their State Council of Religious Education. Those in Canada should forward the fee, with the request for a credential, to Rev. H. C. Priest, 538 Confederation Life Bldg., Toronto, Ont., Can. The State and Provincial Secretaries will at once send a receipt for the fee to the delegate. When these amounts are remitted monthly to the World's Association in New York, a formal credential will be mailed to the delegate by that Association. If the address of the State Secretary can not be learned, application can be made to the World's Sunday School Association, 216 Metropolitan Tower, New York City.

Are You Out of Gas and Oil?

When your car refuses to run because you need gas or oil, water or air, a Service Station is to be found at the next turn of the road—and the "man in white" wipes the dust from your windshield free of charge!

When the missionary enthusiasm of your Bible School or Meeting runs out, when vision for service abroad becomes clouded with dust, why not call at the Missionary Board Service Station for new plans, methods and material—and get the dust of worn-out methods wiped from your windshield free of charge!

Write today for
Lists of good missionary books,
Foreign news letters and bulletins,
Missionary stories, plays and pageants,
The new Board Report.

Get The Facts From Your Service Station

AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS
101 South Eighth Street
Richmond, Indiana

BOARDS SUCCESSFUL AS PEACEMAKERS

Mr. Selekman, the Russell Sage Foundation's investigator, points out in a recent report that while the Canadian Industrial Disputes Act was drafted on the principle of compulsion, it has been administered largely as a measure to secure voluntary consultation and agreement. Thus, while 472 punishable violations of the law occurred in 18 years, only 16 of these were brought before the court and none of these at the instigation of the government. The government's policy has been against resorting to prosecution of violators of the Act, despite the fact that the Act provides a penalty of fines ranging from $100 to $1000 a day for employers and from $10 to 50 a day for employes declaring a strike or lockout in violation of the law. Mr. Selekman found that the Canadian boards of conciliation and investigation heard industrial disputes not as judges called on to render decisions, nor as investigators to discover the relevant facts for the education of the community, but as peacemakers called on to create a friendly and informal atmosphere which would help to bring about amicable settlements. No definite code of industrial principles has been laid down or developed to govern decisions of the boards. Commenting on the apparent tendency of the boards of conciliation and investigation, appointed under the Canadian Act, to ignore the education of public opinion, the report says: "Canadian officials have frankly assumed that the community is not especially interested in knowing the truth in an industrial dispute but in avoiding any interruption of service that will jeopardize its comfort and routine."

CHINA COLLEGES REOPENING FOR NEW TERM

Most of the leading colleges in China supported by foreign mission boards are reopening for the Fall term and are complying with the regulations of either the Nationalists or the Northern Governments on registration of schools and the selection of Chinese principals or Presidents, according to Dr. A. L. Warnshuis, secretary of the Foreign Mission Conference of North America. "The Peking Union Medical College and Yenching University in Peking are running as usual and are both registered under the terms of the Northern Government. Shantung Christian College is operating with a wholly Chinese staff and a limited number of students. The College of Arts and Science and the College of Agriculture and Forestry of Nanking University, the centre of the conflict of last Spring, are carrying on with a limited number of students. Most of the missionary staff are still at work in Fukien Christian College, Foochow. Lingnan University, formerly known as Canton College, is planning to reopen and is registered with the Nationalist Government. Both the college and the medical school of Yale-in-China at Shangsha are remaining closed, as is also the Lutheran College in Hunan. St. John's University is closed, but has plans for reopening in September 1928." Dr. Warnshuis said recent cables from China indicated that a large number of missionaries were returning to their stations in parts of China where military movements are now expected.

It is not required of every man and woman to be or to do something great; most of us must content ourselves with taking small parts in the chorus, as far as possible without discord.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

Old Series Vol. XXXIV. No. 43. | OCTOBER 27, 1927 | New Series Vol. XV. No. 43.

Entered as second-class matter, March 23, 1918, at the postoffice at Richmond, Indiana, under the Act of March 3, 1897.

EDITORIAL

But Don't Go Near the Water!

IT is getting to be quite a refrain—this tune struck up by nervous politicians and touchy business interests to the effect that church people and preachers should preach the simple gospel and not meddle with social, political and economic affairs. What is meant is this: preach the gospel in terms of salvation in another world but make no application of it to this; theorize the gospel but don't practice it. An analogous situation would be found if a football coach were to teach his team by the lecture method, not allowing football practice on the field; or if a swimming instructor should expound to his pupils upon approved aquatic strokes but deny them the privilege of taking to the water.

This is the way the Federal Council *Bulletin* puts it, in referring to this specious plea: "Let the preacher stick to the general principles of Christianity. Of course he is to preach brotherhood, goodwill, kindness, peace—but let him not go to dealing with concrete issues of a controversial sort, like war with Mexico, compulsory military training in our schools, discriminations against the Orientals, strikes on the railroads, or child labor in the factories." Well, continues the *Bulletin,* see how this sounds: "Let the physician stick to the general principles of hygiene. Let him emphasize health and sanitation but let him not go to dealing with diphtheria, typhoid and smallpox!"

Why this protest against applied Christianity? It is because the religion of Jesus is revolutionary. It changes things when brought to bear upon existing conditions—it disturbs the *status quo.* Its power to do this was well voiced by the late Duke of Argyll as follows:

"There is no method of reform so powerful as this. If alongside any false or corrupt belief or any vicious or cruel system we place one incompatible idea, then, without any noise or controversy or clash of battle, those beliefs and customs will wane and die. It was thus that Christianity, without one single word of direct attack, killed off one of the greatest and most universal curses of the pagan world—the ever-deepening curse of slavery."

So long as the peace movement appeal was in terms of pious abstractions and airy generalities, it was popular, even among the military gentry. There is a very different story to tell now that peace is being preached in terms of military preparedness, naval appropriations, relations with our smaller sister republics, etc. Many northern long-distance Christians were in the past wont to descant eloquently on justice for the Negro. It is now another story, often, when the Negro would move in next door. It was a pleasing pastime to inveigh against the selfish greed of bloated monopolies and soul-less trusts, but how many of us can stand even a little prosperity?

Christianity is an ocean of undiscovered truth but most of us prefer to play along the shore and sing "Beautiful Isle of Somewhere!"

The Meeting For Worship

WHEN our Friend from California sent in for publication her letter on "How Shall Friends Worship?" she little realized, doubtless, what a lively discussion it would cause. We believe that the discussion has for the most part been stimulating and helpful, although it would seem that a few of the contributors have hardly comprehended the real issue perhaps. At any rate, it is encouraging to have this demonstration of the live interest in the subject of group worship.

More than a year ago there appeared in the monthly bulletin of Homewood Meeting, Baltimore, an interpretation of a meeting for worship. It so impressed us that we laid it aside for future reference and have rediscovered it, following the recent expressions in our columns. Believing that readers generally, regardless of personal views on the question, will appreciate seeing that statement, we reproduce it as follows:

A Quaker Meeting for Worship is a great opportunity, but it is also a great responsibility for those who form the meeting. It gathers in silence on the theory that God actually speaks by his Holy Spirit to those who really wait upon him. If he speaks it is of immeasurable importance to know what he has to say to us, and we should come to our meetings for worship in a keen, prayerful spirit, listening not only for the spoken word, but for impressions from the Spirit of God himself. Those who speak in meeting should feel the responsibility of doing so. Those who hold places of leadership in the meeting have a double responsibility to present a strong constructive message if they speak, and *all* should feel that what they say must be of a character that will edify the congregation and not just for the relief of one's own mind. A message for the meeting may come to us during the week, in which event it is not only suitable but important to develop it, and test it by our personal communion with God, and then if it remains freshly with us it may be the word that is needed when our meeting for worship comes.

A message may come to us during the meeting for worship, and if waiting for awhile it impresses with being in harmony with the spirit of the meeting, it should be given, always, however, we should distinguish between a merely passing impression, and an impression which is felt to be from the Spirit of God.

We should not be afraid of silence. It is during the periods of silence that we should be "feeling after" God in communion and prayer, not merely attempting to make our minds blank, for that is impossible, but we should aggressively bring our minds, with our prejudices, our appreciations, our attitudes toward our fellowmen, before God for His approval or disapproval. Such communion conscientiously participated in will not only make the meeting for worship a vital and real thing for those who attend, but will lift our individual lives to places of power and radiance in the work-a-day world of the week which follows.

The reality of the impression of the Spirit of God upon the human heart is too old a story to need confirmation at this time. It is the same vivid compelling impression which has called noble men and women into the Ministry, sent them into foreign fields, brought them into right relations with their fellowmen in many problems of business and economic life, and has produced the spirit of altruism and evangelism which has so enriched the world.

The Bible School and Education

Learn from Day School About Methods, Purposes, Projects

BY RICHARD K. MORTON

THE schools are meeting commendably the heavy demands of modern times upon all the facilities of the educational system. From the methods and purposes of day-school education the Bible school may learn a great deal. I shall mention several plans and ideas approved for the day schools, and then apply them in a more or less re-arranged and adapted way to our Bible-school problems.

Dr. John J. Tigert, United States commissioner of education, stated in a recent article in the *National Republic:* "There is no mention either of God or of education in the Constitution of the United States, but certainly the American people may be said to have a faith in religion and education which is more truly the expression of an ideal of all the people than can be said of any other matter that has ever concerned us as a nation. If we are not a religious nation, and if we do not have faith in knowledge, then this is not true of any people on the face of the earth." Dr. Tigert, in another article, declared that "provision for universal free education is not only a blessing to a nation like ours, but is necessary for its perpetuity.... Education is the arm of democracy, the foundation of material wealth, and the keystone in the arch of moral and spiritual living."

Are we, in the Bible schools, giving enough attention to the purely educational tasks confronting us? Is our concept of education broad and far-reaching enough?

HOW SHALL WE EDUCATE?

1. Mr. J. D. Dillingham, principal of a high school in New York City, recently described a plan designed to aid students who had failed in the year's work in some subject. An intensive drill was to be offered for one week after the close of school for the summer.

Why should not the Bible schools find out just what students are failing to absorb the religious training? Why not take them aside quietly and give them a thorough drill in essentials? As for plans, one could arrange the work as one would a spelling-bee —only religious questions, instead of the spelling of words, would be used; or, arrange a special conference hour and require a certain section of the class to be present each time. Let the students examine each other, by pairs, some Sunday, or make up your own examinations from questions suggested by the students themselves.

2. Mrs. E. V. French, speaking on the needs of the pre-school child before the Massachusetts Parent-Teacher Association, stated that teachers should stress to them the value of the ideal of obedience, involving love, respect for authority, co-operation, willingness, and thoughtfulness. Bible schools should more often discuss such questions as: Whom shall we obey? Why should we obey anyone? What makes a person or a cause merit our obedience? What are the limitations of that kind of freedom or liberty which at heart means apostasy, iconoclasm, and self-sufficient contumacy?

Ask the students to keep a record for one entire day of how many times they obey some command, suggestion, law, or principle; how does obedience figure in a man's life as he leaves his house in the morning to go to work?

3. Dr. Payson Smith, Massachusetts State Commissioner of Education, speaking of New England schools, said: "They must also provide for a rapid extension of technical education of every description. Not only in long-established professions but in every field of human activity it is now recognized that education must be called into service." What facilities have our Bible schools for answering technical questions? Every school ought to stimulate such unusual questions and seek to lead a student who has a special interest in some out-of-the-way subject further into its depths.

Let the class take a good encyclopædia and seek out some little-details in religion or in some profession or science.

No class can long survive on a diet consisting exclusively of a little lesson-material. Students must have a religious bibliography. They must learn to use the sources whence come the important facts about religion. They must learn to observe their own need for spiritual strength and that of others.

4. At the Rhode Island Institute of Instruction Dr. James Gordon Gilkey said there were two groups in the rising generation: those who amount to nothing, and those who hope they amount to something. Dr. William M. Lewis, president of George Washington University, told of what students need: "We must give them leadership. We must teach them, not so much what, but rather how, to think. The danger to guard against is a tendency to confuse training with education."

We must never forget that, although we may successfully impart to students a few Bible facts, they may yet amount to nothing. It seems to me that Bible school students ought to have tutors or advisers, just as do students in many schools and colleges. Let some responsible adults be assigned as tutors who will aid students in thinking through their religious problems. Bible schools, too, are confusing training with education. Teachers ought to use the *purpose* rather than the *task* method: doing a certain task or learning cerain facts may or may not achieve the desired educational or religious aim; the real criterion ought to be the purpose. If one or more tasks or lessons fail, keep at this until the determined purpose is actually achieved. As in some factories, a kind of piece-work plan is effective, or a "commission" basis: if students have nothing at stake and know they are going to get certain lesson materials regularly, there will not be much interest.

5. Prof. John M. Brewer of Harvard believes that the aims of education should not be based merely on the acquisition of certain information, but also upon worthy home membership, good citizenship, vocational service, care of the person, and use of leisure time. He believes in student participation in their own education.

Rev. Dr. Benjamin F. Farber of New York City said in a recent sermon: "In the home children first learn the things of God and the great principles upon which all true living is based. The home is the nesting place of our children, the place where parents find their greatest responsibilities and also their greatest satisfactions. If there be no home spirit or atmosphere, then youth will have no regard for such a place. If there be no ideals or principles, then youth cannot be expected to have any."

What is your Bible school giving besides information and a place where students may go, under good auspices?

Try the following suggestions: (1) Have the student take some beautiful piece assigned to him and have his parents read it to him on Sunday and explain it; (2) Arrange some house-to-house meetings, for discussion and worship, having the student in whose home you meet preside and give the little talk; (3) Have the students study what the difference is between training and education, wisdom and information; and have them judge what the future will be like if based solely upon what is being made ready for it now.

Zion's Herald emphasizes editorially some very significant points when it says: "We do demand that the rights of man shall ever remain supreme, and that the individual shall not be mechanized and degraded by the dominance of things. The great values of life are to be found not in the field of the senses but in the soul. We espouse the claims of ideas and ideals, of art and religion, in an age of mechanism."

6. Dr. Henry Noble Sherwood, former state superintendent of public instruction for Indiana, recently said: "The chief business of man is to fan the divine spark within himself and in his fellows. His concern, from day to day, is to kindle the fires of knowledge and wisdom everywhere.... The way to greatness is neither by birth nor gift, but by acquisition through application of one's talents to the problems of life. In opposition to the autocracy of birth is the democracy of worth. It offers the thanksgiving of appreciative hearts; and, above all, it holds to the ideal that the consciousness of self-sacrificing service is the crowning reward of all."

Are we inculcating similar ideals in our Bible schools? How can we fan the flames of wisdom and knowledge and true greatness? By living with the best and bearing its discipline; by training our virtue, not our vanity; by a serious consideration and study of the deepest problems confronting the world and man, and by working out our own reaction toward them; and by organizing and synthetizing ways and means to bring these things about on a large scale. But I want to follow consistently the plan I began with in this article—to give you verbatim the declarations of those men whose authority is infinitely greater than my own. Dr. Harry Emerson Fosdick said in a recent sermon: "The most sensible thing the Church can do, and civilization also, is to rediscover Jesus and His principles and adopt His way of life. The record of the Christian movement has been bad enough, but it has not been altogether bad. Some of it has been glorious, and when it has been glorious, one thing has happened: someone has rediscovered Jesus and endeavored to put into practice His way of living."

7. The Parent-Teacher Association of Downers Grove, Illinois, is using a hostess-teacher plan. Some woman of the village acts as hostess to the new teacher when the school year opens; she is made to feel an integral part of the community, and she comes into close contact with the parents. I wonder whether it would not be a good idea for parents to maintain closer associations with the Bible School teachers. Perhaps some of the following plans might be tried: (1) See that she is invited to social events in the community; (2) Have your Bible school teachers debate their problems with the day-school teachers; (3) Have parent-teacher socials; (4) Arrange for meetings in the individual homes where parents can demonstrate what they believe is the way to teach religion and where the teachers may show just what practical methods they have in mind; (5) Teachers, parents, and students ought to co-operate in making laboratory experiments, seeking to probe the reasons why Bible school attendance slumps and why students derive so little clearly useful ideas and ideals, in so many instances, from the Bible school instruction.

8. At another recent gathering of educators in Massachusetts some very helpful ideas were given out. They stressed the greater knowledge of the material world available to young people, and that the physical and economic and social development of the country has gone beyond its ethical, moral, and religious progress. Yet though so many sports, entertainments, social and college events, and personal interests envelop young people, they still must know right from wrong, how to think straight, deeply and quickly, and they must co-operate, work for the common good, be broad-minded and tolerant, and formulate honest judgments and opinions.

Leonard M. Patton, master of the Edward Everett School, said: "The home in general has failed and is failing to give ethical, moral, character training; the church reaches a very, very small number of our youth and the time given to those whom it does reach is pitiably small. . . Character is the foundation of education, without which all the rest is worthless."

Joseph B. Egan, master of the Harvard School, believes that the present generation of young people outdistances its fathers and mothers in the science of daily life, and that they are the "crowning achievement of all ages," humanity at the highest peak it has yet reached. Character training in the schools he regards as essential to give children a spiritual balance. After this encomium of youth, however, Mr. Egan has a word of timely warning: "Unless, however, the mental growth of the child of today has been paralleled by a spiritual uplift of exactly the same proportions, we face a situation in which we find a peril for mankind. Without spiritual balance, the youth of today, possessed as he is of an astounding endowance along intellectual lines, will bring into being a society of the future in which materialism will play a profound part."

Of striking timeliness in the religious field are these remarks by leading educators. The problems of education and of spiritual training are fundamentally the same. From the problems stated above I think we can derive some useful hints. It is better to suggest these problems concretely, than merely to suggest some ingenious ways of working which may not come near your own particular propositions.

It seems to me that all through these statements runs the desire for a new triumvirate (parent, teacher, student) which will work for others, develop the real self, and meet the fundamental needs of the world. The watchword is: Get Together! We shall not solve such questions as they by merely holding another meeting or starting another plan. We must analyze the deep causes of the present state of things and resolve to put our earnest endeavor into rectifying them.

71 Farragut Road, South Boston, Mass.

Irish Missionaries in China

From F. W. S. O'Neill, of the Irish Presbyterian mission in Fakumen, Manchuria, comes this word of an important adjustment being made by this mission to the situation created by the Nationalist Movement in China: "At our Synod last month an important forward step was taken. In future the location and work of missionaries is to be under the jurisdiction of Synod. The practical method of carrying this out will be through a Policy Committee of Chinese and foreigners. The Irish Council made a start by putting their proposed locations before two Chinese representatives of that Synod Committee before passing these locations. At the Policy Committee a motion was proposed by me and seconded by D. T. Robertson, Principal of Manchuria Christian College, that missionaries give up their voting powers in Synod. But the Chinese members of Committee declined to accept the motion. They would not accept our offer to give up voting powers. And it was so far as one could see, not mere courtesy, but their real desire, either in all or most of the Chinese members' minds. With regard to the South, the main thing is what seems to be widely recognized that the return of missionaries should depend on their being invited by the Chinese church. For the rest, it is difficult to see ahead. As you will have seen, the political situation is tending to leave room for Christian work, though no doubt under conditions of some novelty or difficulty here and there. It is an extremely interesting time to be in China."

Are Friends Evangelical?—Evangelistic?

BY W. L. PEARSON

III.

AS William Penn said: To be a true Christian is to be like Christ, whose name implies the Anointed of Jehovah, the Covenant God. Even so the Friends of Jesus are those who welcome his evangel and gladly publish it in obedience to their final Commission from him. That is, to be evangelical is to be aggressively evangelistic.

Mystical as the Founder of the Society of Friends truly was, he was far more than a mystic. He was the most Hebrew of modern prophets. Clearly and often "the word of Jehovah *came* unto George Fox." Mystical as his indefinite seventeenth century language sometimes is, it should never be confused with the modern "inner light" philosophy. The term seems to have originated with the rationalists of the eighteenth century. No early Friend seems ever to have used the term. Neither the early Friendly nor the New Testament writers concerned themselves about psychological analysis. They were intensely interested in the salvation of their fellow-men from their sins.

Time and again Fox "showed" his opponents that "the Light of Christ," which he preached, was not "a natural light;" "it was Divine and spiritual, proceeding from Christ." It was objective —before it was subjective; afterward it was both subjective and objective with those who cherished the truth in fair proportion. Most of them recognized "the True Light" as Jesus Christ, the Word Incarnate. Fox saw the Son evermore proceeding from the Father into the world to light every man. He agreed with the Apostle John, with whose language his own was often thoroughly saturated. Neither of them knew "any principle of spiritual light, life, or holiness, inherent by nature in the mind or heart of man." Both taught that the Seed of God abides certainly, yet only, in him who "is begotten of God." Therein is the distinction between "the children of God" and "the children of the Devil." Thus have preached the true prophet-evangelists of every age. In Christ, the True Light, "was life; and the life was, in turn, the life of other men."

Our mystic youth, who had been imbued from childhood with the teachings of pious parents and the Bible, on which he eagerly fed, when all hope of human help was gone, clearly heard a Voice saying, "There is One, even Christ Jesus, that can speak to thy condition." Then, during several months following he had many "openings" into "the deep things of God." The "openings answered one another, and answered the Scriptures," with which he was incomparably familiar, but had found no one able to explain. Contrary to the reigning theologies of the time, he soon saw and faithfully affirmed that every man has a measure of light, and that by the Divine Light of Christ, which in some degree appears to all men, every receptive soul may be enlightened and led out of darkness into the Light of Life. Doubtless he knew the proverb,

"The spirit of man is the lamp of Jehovah,
Searching all his innermost parts."

It is the revealed purpose of Jehovah, who faithfully keeps his Covenant, to light his lamp and keep it brightly burning in every honest seeker. Jehovah-Jesus is the Supreme Evangelist unto the end of time.

Fox fully realized, that Christ, the In-*ward* Light, that had filled his own mystical being, was seeking to invade and possess every soul of man, . . . that no one's natural light, be he of the mystic, the moralist or the rationalist type, or of all three in one, might become utter darkness. He seems never to have taught a doctrine of inbred sin; but he had no doubt about the sin-bred inability of every man, nor about everyone's necessity of the Savior from the guilt and power of sin. In a characteristic "opening" of the Lord, presently after 'Christ Jesus had effectually spoken to his own condition,' he saw that "all are concluded under sin, and shut up in unbelief, as I had been, that Jesus Christ might have the pre-eminence, who enlightens, and gives grace and power." Thus, "when God doth work, who shall let it? and this I knew experimentally." He always clearly affirmed a measure of light in everyone; but even more insistently and emphatically declared, that everyone must first be enlightened by the Divine Light of Christ. He unmistakably believed, that prevenient Divine grace must find touch the springs of choice ere the "Kindly Light" leads to God our Savior.

Did he not believe in the immanence of God? Yes, unmistakably! but also in his transcendence. God is in his world, pervasively, but he is not mystically, nor pantheistically lost in it, either in the creation or in the consciences of men. He is above the world, infinitely above sinful man; yet in infinite love he is graciously calling to every man: "Let the Inward Light enter and dispel thy darkness; else how great that darkness will certainly become!" He knew that the Son of God born in his own contrite and humble spirit was also "the High and Lofty One that inhabits eternity." He never taught that the Spirit of God dwells in the unregenerate heart, but most assuredly in all the regenerate. He declares, "To as many as should receive Him [Christ Jesus], I saw that He would give power to become the sons of God."

Fox had not, as did the apostles, "beheld" Christ outwardly. Nor was it enough to believe, as they did, the witness-bearing Holy Scriptures. The Holy Spirit led him, as he had led the apostles after the Resurrection, and yet more clearly after the Ascension, to "see" the Son of God more fully revealed as "the Lord of Glory." That is why his "heart did leap for joy" to hear the all-assuring Voice; why he rejoiced to welcome him, 'the True Light, who is always progressively coming into the world.' (Cp. Jn. 1:9, Amer. Vers., Margin.) Fox also, like the Apostle John, looked for the return of our Lord. Yet, as did John at the end of the first century, so Fox in the seventeenth century *knew* that "the Son of God is come," to bring Eternal Life and to make his permanent abode with his own. What need of external symbols to bring him back? As have few, even most mystical saints, John and Fox knew Christ's permanent *Real Presence*. They both recognized that Jesus as 'King of Truth IS come to stay' [such is the force of John's frequent Old English present-perfects, as of their original Grk. perfects], and it is "in order to bear witness to the Truth." "And His name is called the Word of God." Therefore, "Worship God; for the witness of Jesus is the spirit of prophecy." Such a recognition of Jesus as Savior and Lord at hand is what makes the efficient prophet-evangelist. This is both evangelical and evangelistic.

To state the case more adequately: Through the Holy Spirit John and Fox knew, that Jesus came at a definite time, "that believers on Him . . . might have eternal life;" that he "is come," with "all authority," to be with his faithful prophet-evangelists "alway;" that sometime, somehow—When? How?—He will again "come with power and great glory." Out of a clear realization of Jehovah as the Eternal I AM all the greatest prophets have declared "the day of the Lord is at hand." So did George Fox. Without deeply sensing Christ's Real Presence his personal return may be but dimly foreseen, however loudly declared or sacredly symbolized. Our seventeenth century see-er, typical son and servant of God, whose whole mystical being had been flooded by the Divine Light, could not, and would not, fail to press everyone, from the Lord Protector to the kitchen-maid, from the unjust judge to the convicted thief, to welcome the urgent invading True Light, who comes "full of grace and truth." Truly this First Friend had found the Evangel, of which every true friend of Jesus would gladly tell others. For whatever else the many-sided George Fox was, he was always first of all a convinced and most convincing prophet-evangelist. As such he rose "atop" of his troubles and "atop" of his adversaries, even out of brutal beatings, corrupt

courts and foulest prisons. He was as truly a "man of God" as was Jeremiah or Paul, probably the most Hebrew of post-apostolic prophets.

Our young evangelist was wholly his Lord's man among the many "seekers after God" and the most persistent evil-doers of his day. He was never, as so many Christians now seem to be, satisfied with one "opening" of Divine Truth. His spiritual progress was truly contagious among the growing "family of prophets." As in the years following Pentecost, those earliest "sons of the Light" almost continually had their openings and special leadings, and they "went about preaching the word." Once well into his soul-winning life-work, not so long after Christ Jesus had first clearly spoken to his own condition, Fox declared, "Now, when the Lord God and his Son Jesus Christ sent me forth into the world, to preach his everlasting Gospel and Kingdom, I was glad that I was commanded to turn people to that inward light, spirit, and grace, by which all might know their salvation and their way to God; even that Divine Spirit which would lead them into all Truth, and which I infallibly knew would never deceive any."

"Sent forth into the world" he certainly was. This was increasingly manifest to all open minds and gradually to opposers and adversaries as well. From the years 1647-1648 George Fox was a most aggressive itinerant evangelist, with the revival of pure, primitive Christianity as his objective. All England should be awakened to know Christ, the True Light, and become His faithful witnesses. There was no thought at first of another Christian society or denomination. Soon not a few other "seekers" became evangelists and "Children of the Light." In his growing purview he seems to see all England turning to the Lord and the Light of Christ sweeping over all nations. By the beginning of 1654, Fox could record that 'the Lord has raised up and sent out of the North of England above sixty ministers of the Gospel southward to the eastern, southern and western parts of the nation.'

During his first decade, notwithstanding he and many of his evangelists had suffered repeated terms of terrible imprisonment, the Friends, whom Justice Bennet had early nicknamed "Quakers," multiplied to many thousands, and congregations had gathered in every county in England, and not a few in Wales, Scotland and Ireland. Other evangelists with varied successes had invaded New England, Barbados, Holland, Germany, Italy and Turkey. Neither mob-movements, conniving court officials, nor death-dealing dungeons could daunt those Spirit-filled prophet-evangelists.

It is variously estimated, that in 1691, the year in which the Founder of the Society of Friends died, there were 80,000 to 100,000 Friends in England, and many thousands beyond the seas. Some have thought that in 1700 the Friends in England outnumbered any other religious society.

Pasadena, California.

As It Looks in China

BY ARTHUR O. RINDEN

The death of Rudolph Valentino supplied longer headlines, and more front page copy to American newspapers than any death for many years. President Eliot, who died at the same time, received about two inches single column at the bottom of the "Want Ad" page. What must have been the opinion of intelligent people of other countries concerning the balance of American judgment as indicated by the press? Not an altogether different opinion comes to the minds of some of us when we read the news reports in the American papers of conditions over here in China. True, looting and banditry make the most sensational copy; but they give a very superficial side of the situation.

At the beginning of the summer, the world waited day by day for the news that the Nationalist Army had taken Peking. Every one thought that China, at last, was nearing her time for a centralized government. Today that hope seems far from realization. Some are saying that China is worse off now than ever —that the Nationalist cause has failed utterly. Do the facts justify such a conclusion?

The cause of the Nationalists is in the hands of young men. They are not trying to make the China of today conform to a pattern two thousand years old as their predecessors have tried so long to do. Their new program is made after consideration of the best governmental and social policies of the most advanced countries of the world. For many years there have been scattered Chinese idealists; but it was not until the Kuomingtang came into being that their voice was heard.

Characteristically, the Chinese are very conservative and pragmatic in thought and action. It is not to be wondered at that the masses have not immediately accepted the new program, however good and wise it may be. Such a conservative policy has justified itself in many instances. The leaders of this movement to bring, "a new day to China," realized that it would not be easy to put the ideals of "a living wage," "Woman's Rights," "An Honest Officialdom," "Universal Education," and similar ideals into practice. Being hard pressed for a solution to a very perplexing problem, they were open to suggestions which Russia had to offer—incidentally, in the giving of which she believed she could further her own interests. The Russian panacea was accepted. Russian "advisors" were sent to direct the administering of the cure for China's ills. The heart of the new plan was to destroy the status quo, and, "begin anew."

Initial military successes seemed to vindicate the claims made for the new "cure." The Nationalist armies started from Canton northward, singing songs of high hope and loyal patriotism. Their officers were, for the most part, students, who had finished a short course in the Whampoa Cadet School near Canton. At this school they had been saturated with the propaganda which was to win so many bloodless battles for them. The advance publicity agents, everywhere addressing groups of students and laborers, told of the advantages of the new government and contrasted them with the abuses of "The running dogs of the Imperialists," and of the Northerners, who had inflicted the most recent suffering. This in print was supplied to those who could read; while vividly illustrated posters presented the same to the unlettered. A continuous series of these posters kept the matter ever before the people. A truly royal road was prepared for the oncoming Nationalist armies. While they were still days away, tailors and seamstresses worked at top speed making their new flags and their red, white, and blue neckties. Preparations complete, they arrived amid the joyful noise of firecrackers and general welcome. At last the deliverer's from China's internal and external injustice had arrived! There was real reason for rejoicing! But the originators of the new panacea had allowed a fly in the ointment —it did not work according to directions.

A concrete instance will best illustrate the situation. A county seat town in Fukien had made the usual preparations for the new deliverers—perhaps with some misgivings because of many and bitter disappointments in the past. Yet, there was reason for hope since the posters plainly stated, not only the fine program for the nation, but also that none of these soldiers would force their way into private homes for quarters, nor would they take things from the shops, paying little or nothing for them as the Northerners had done. Also, they would not impress load carriers. When the army arrived the miracle hap-

pened! The soldiers slept out under the stars instead of forcing their way into private homes. Better still, these soldiers paid for their purchases the first price asked! Prices mounted one, two, three hundred percent. Food stores and everything saleable were brought from hiding. Unprecedented prosperity prevailed. Truly, the Nationalists were different. I think that these first soldiers might well be compared to the first choice troops of college men who went from England during the World War.

However, the main army soon arrived and it was somewhat different. The army of 8,000 which had started from Canton had already grown to twenty thousand. These soldiers did not sleep out under the stars, but rather occupied the temples (until they became too filthy for habitation) and, private homes, except a few favored ones whose owners had secured official, "Private," posters for their doors.

Of the institutions, our Mission Boys School was the first to be stopped. The soldiers invited themselves into the buildings; and the little fellows who belonged there did the best they could to carry on until they found that such was impossible. The Boys Middle School came next, and gave rise to a very interesting and revealing situation. Young college student propagandists with officers' straps on their shoulders and American fountain pens in their pockets, lectured to the students. They spoke of foreign imperialism, the evil of the mission schools, and demanded that the boys stop attending such a school. They must have been surprised when the answer came, "Very well, you provide a school as good as this one and we'll consider it." Such a reply created an embarrassing situation, inasmuch as it was commonly known that the thousands of dollars collected from this district for schools had only lined officials' pockets. All of the students knew that it was a cardinal principle of the Nationalists to foster education. So when several hundred soldiers made their beds of straw in the school, stopping study of course, a student committee was appointed to ask an explanation of the commanding general. They were courteously received and given audience while they described their problem at school. As a result they received an apology and an official poster stating that the school was not to be disturbed.

A few days later 500 Northern prisoners were sent to the school for quarters, this time, (a second committee was told), because it was "necessary." Other school buildings, the church, and Y. M. C. A. were converted into barracks. When the soldiers left, they paid for a broken window, and it was discovered that they had not used the furniture for firewood.

Soldiers continued to pay for purchases; but the gilt edge was rather dulled when it became known that armed tax gatherers would collect an assessment of thirty thousand dollars from this town of the same number of people. (Laborers earn thirty cents a day when they board themselves.) When the army had marched on, they had, "Eaten the people's rice," they had taken their money, and left a lot of dirt to be cleared away.

No load carriers were impressed from this particular town; but they obviously had been from others. The practice of the Northern soldiers who wanted someone to carry their bedding, loot, or ammunition, was to find a strong man or woman, and with the aid of a gun tell him or her to get busy. Opportunity to take leave of one's family was never given. The lack of food (they lived on soldiers' scraps when there were any), polluted drinking water. Suicide was often the means of shortening suffering.

The method of the Nationalists was different; they "hired" burden bearers with whom, if unwilling to leave home for an indefinite time and destination for a salary of a dollar a month, they concluded the bargain with the aid of a rifle.

The practices of the Nationalist armies have undoubtedly been much better than others; but the high goal set by their leaders has remained largely an ideal. The number of true patriots compared with that of those whose chief interest is to be "in the army with the rice," is all too small.

Their first brilliant military success is largely due to two factors: Their excellent propaganda program and their arrival at the psychological moment to capitalize on the great desire for some sort of change. After people have suffered for some time under an oppressive regime they are open to suggestion even though they cannot see to what end it may lead.

The anticipated taking of Peking has not been realized, and is not likely to be soon. Many reasons are being broadcasted: Lack of sufficient financial resources is an important one; another is the very questionable practice of converting Northern prisoners into Nationalist soldier-patriots by a short course in "Nationalization," consisting of teaching songs (by the do, ra, me system) and the will of the late Dr. Sun Yat Sen. These soldiers find little difficulty in again surrendering to their Northern brothers when opportunity offers. Neither has the *esprit de corps* of the army been strengthened by the wholesale manner with which thousands of bandits have been received into the army; once they have on that arm-band with the rising sun on it, they are in the army. That arm band, held on by a safety pin, is easily removed should greater gains in another quarter present themselves. As a result of the National reverses, the country is literally flooded with bandits. Often these bandits become the solé governing authority in quite a large district, and not infrequently give a better and fairer administration than was given by the nominal government.

The picture looks pretty dark, but by careful scrutiny one may detect streaks of the dawn of the coming day for China emanating from the rising sun of the Nationalists. The early plans and ambitions of the idealistic leaders are being tempered by experience, often bitter. Places of great strength as well as weakness are now apparent.

An individual case will best give a glimpse of the more hopeful side—the side which one does not see in the newspaper headlines, but which in reality is the most significant of all news from China, because it is news.

Education, the Nationalists are recognizing is the cornerstone of true liberty and freedom; and they are doing their utmost to accomplish the gigantic task of educating the masses. The Commissioner of Education in the province of Fukien typifies the leadership in this movement. As an official, he must support party policies, yet he does not let all of these policies dominate his own judgment when there is a conflict; and he is exerting a real power in changing them to a more tolerant and internationally friendly tone when necessary. He freely and openly recognizes the virtues as well as the evils of the foreigners in China in both religious and commercial work. He has publicly given credit to Christian Missions for having laid a good foundation for China's future educational system. He is an ardent advocate of the Chinese as well as Christian virtue of patience. He asks that those who are wont to be very severe in their criticism of China today, when she is in the throes of a political, social and religious revolution, to think of conditions which prevailed in France and America in their times of comparatively simple revolution. This official is one of a powerful minority which has done much to mold the policies of the Nationalists. This group is working for moderation and understanding in dealing with China's real or supposed enemies. The works of this side of the Nationalists' cause have been abundantly evident to one who was not so much interested in getting headline material as in getting true information concerning any possible advances which are being made in this time of seeming absolute chaos. It is not an impossible nor will it be a vain hope to expect this group to guide the policies of the new China in the ways of wisdom. This Educational Commissioner is not the only Christian in a place of influence in the new government. Although his type is not at present in control of the government, there is real reason for the hope that the future may bring great things. There is reason for hope when an official will publicly state, "I myself do not see any other way to save the world than by Christianity."

Foochow, China.

To know how to wait is the great secret of success.—DE MAISTRE.

Letters from ELIZABETH

Dear Eunice:

Have you forgotten how well I like to go to Yearly Meeting? I must have inherited my fondness for it from an aunt to whom Yearly Meeting is the *summum bonum.* If Heaven isn't something like a reproduction of it she's going to feel disappointed when she gets there! Anyway the glorified expression on her face is nothing short of angelic when she sits listening to an old-fashioned Yearly Meeting sermon.

This year was my first chance at Indiana. I was sorry not to be able to attend the opening session because I do so like to see the clerks take their places and hear the opening minute. Then too I like to hear and see the visiting ministers introduced. I don't know how they did it in the first session but after that visitors just stood up when their names were called and if you were quick enough you saw their backs. I verily believe a preacher has no business to visit another Yearly Meeting unless he has a real reason for it—concern, to be Quakerly—and if he has one he ought to have a chance to express it. Also there is a big thrill in seeing about 57 varieties of Quaker preachers on the same platform. I think they like each other a little better after they get that close together.

However visiting ministers with Minutes were not the drawing cards at this Yearly Meeting. Rather there were those who came by request, but happily not without concerns. You would have liked the Mennonite because he said so many things you and I thoroughly believe. "Lightning is dangerous, but so is dry rot"—that is one of his gems. Tom Harrison's world-trip seemed to have done the impossible and made him a stronger advocate of the way of righteousness in every part of life than he was a year ago. After the meeting Tom indicated to a few of us that he thought we didn't really understand all he said or we wouldn't have liked it so well. Jesus felt the same way, I suspect, when he said "Be ye doers and not hearers only." And Tom Jones—I wish you could have heard his fearless message. Lightning may strike that pair of Toms but I just guess they will never dry rot!

Naturally I did quite a bit of comparing. There is so much that is similar in all Yearly Meetings I have attended that I felt very much at home. I almost forgot that I wasn't entitled to vote. Vote? O yes, they do it here too. That reminds me of an experience I had about a year ago. I attended a Regional Y. W. C. A. Conference for a day, where Miss Mabel Cratty, National Y. W. secretary, was discussing among other things how Y. W. Boards should come to decisions. She named various ways and then said that there was a method used by the Quakers which seemed the ideal one. "Quakers never vote," she said. "They come to the sense of the meeting." Now don't you wish that were the truth? I do. But like many other nice things people say about us it is only a half truth and we here in the Middle West have slipped into the quicker and easier way of counting hands. We lose something priceless I think every time we do it—and gain what? Talk of victories and defeats and un-Christian feelings toward each other!

I had a great shock when the Peace Committee asked for an appropriation of $300. Remember how fearful we have been that we wouldn't get our $50? If there is anything more important than Peace education these days I don't know what it is. It just doesn't seem fair—the militarists have so much money with which to spread their ideas and we lovers of peace are always so limited. I don't know yet whether the Committee got what they asked for, but I hope they did. I kept thinking during the sessions that divisions into departments are rather artificial. Why, when Tom Jones was giving his missionary address you couldn't have told by hearing it whether it was a Missionary or Peace or Educational address. I heard rumors of a Committee Conference where the work of all Committees and their inter-workings could be discussed. That seems a very fine idea. Too long has "Peace" been kept separate from "Evangelism" for instance. Maybe that accounts for some of our contentious Friends—people have been Evangelized without learning our basic Peace principles. Didn't John R. Cary say something like that in a recent number of THE AMERICAN FRIEND? On the whole, Indiana had a good Yearly Meeting. But are they not always good?

And now Five Years Meeting comes on apace. Are you looking forward to it as much as I? Until then, I am,

Most sincerely,
ELIZABETH.

FOR DAILY NEEDS

Oh my Father, I beg thee for my dear Redeemer's sake that thou wilt not leave me, now that the days of weakness draw nigh. Enable me to make straight steps to my feet, to keep my eye single to thee, to trust in thee with my whole heart, and to stay my mind at all times reverently upon thee. I cannot do this unless thou help me. Be pleased then to cause thy Holy Spirit to quicken me day by day, cleanse my heart from every defilement and impurity; warm it with thy love, and enable me to abide continually in thy pure fear, under an awful sense of thy presence and power. Amen.—JOHN CARTER, 1863.

A good workman selects just the right tool for his immediate use.

NOTABLE RECORD WITH ARBITRATIONS

Churches to Use Armistice Week To Study Outlawry of War Says Federal Council

The proposal of M. Briand for the outlawry of war between France and the United States has been seized by the Federal Council of the Churches as the theme for a special pamphlet for Armistice Week, designed to help local churches in their programs for international peace. The document which has just been issued, urges the members of all denominations to give earnest consideration to the policy of seeking a treaty, not only with France but with other nations also, for the complete renunciation of war as an instrument of public policy. Pastors, Sunday-school teachers and all church officials are called upon to utilize Armistice Week, November 6-13, as a period for intensive educational work on all matters pertaining to world justice and peace.

Of the Briand proposal the statement, which has been prepared by the Commission on International Justice and Goodwill, says: "Here is a definite proposal to make war illegal as between these two countries. We have been given an opportunity to prove our sincerity with respect to our repeated professions of devotion to the peaceful settlement of all disputes. Shall we act? Or shall we be silent?" It is pointed out that the existing arbitration treaty with France expires in February 1928. "Shall we not", it is asked, "incorporate the Briand proposal in the renewal of our covenants with France? A treaty with one nation would bring the whole issue before all nations."

The churches are urged to use the Armistice season as a time for fresh commitment to the great ideal for which the war dead gave themselves. "We shall honor them in truth and deed," it is affirmed, "if we strive for the same high ends. Let this memorial festival be a time of dedication, when as Christians we pledge ourselves to enthrone Christ in the counsels of the mighty, in the foreign policies of the nations and in the hearts of all men everywhere."

Turning to the past history of the United States with reference to the peaceful settlement of disputes, the declaration is made that "since 1798, when the St. Croix River boundary dispute with Great Britain was settled by arbitration, the United States has been a party to seventy-four arbitrations with as many as twenty-four nations. This is a notable record. Among the issues submitted to arbitration have been questions pertaining to sovereignty over territory, freedom of the seas, obligations of a neutral state, maritime jurisdiction, liability of a Federal Government for the act of a member state, liability for acts of

civil, military and naval authorities, contract claims and claims for debts, rights of resident aliens, and numerous other controversial matters."

It is affirmed, however, that, despite this notable record, the United States Government has fallen far behind other nations in that it has not yet seen fit to make a treaty with a single nation committing it to use only peaceful methods of settlement of all difficulties, of whatever sort, that may arise. "Notwithstanding the interest of the people of the United States in the peaceful settlement of all disputes," says the document, "the Senate has steadfastly refused to ratify any treaty that would obligate it to submit disputes to arbitration."

It is pointed out by way of comparison that, since the war, fifty-two arbitration treaties of unlimited scope have been entered into by other nations. The United States, it is repeated, has as yet had no official part whatever in this very significant movement for the renunciation of war. The Briand proposal is regarded by the Federal Council of the Churches as an opportunity for the United States to take an initial step in aligning itself with other great powers in outlawing, by treaty agreements, all resort to war, except in case of self-defense against actual attack. To aid in an understanding of what the Briand proposal would involve, a brief analysis is made of the three draft treaties prepared by Professors Shotwell and Chamberlain, the American Foundation and the American Arbitration Crusade.

"Let us remember," concludes the message, "that the abolition of war and the attainment of peace wait upon a quickening of the conscience of the churches of Christ, regarding not only the futility of war to establish justice, but, what is of vastly greater significance, the positive power of Jesus' way of life."

NOTES FROM THE A. F. S. C. OFFICE

These extracts from two of our Home Service Workers, who are spending this year in the Kentucky Mountains, give vivid pictures of their activities. Wilma Wilcox, of Boulder, Colorado, graduated from Penn College last June. She is at the Hindman Settlement School in Knott County, Kentucky, 17 miles from the nearest railroad. "I am teaching the sixth grade. I began with an enrollment of 32 pupils, five of whom were in the sixth grade last year. My enrollment is now 34, but four have dropped out so that I have 30 in active attendance. They are a bright group as a whole and we are forging ahead at an average rate....

"Of the two churches in town, the Baptist and Methodist, I chose to attend the Baptist. We have a Sunday-school of from 100 to 125 each Sunday. It is composed mostly of children and young people. I have a class of girls, ranging from eight to twelve years of age. I also play the organ for Sunday-school and for worship which is held there every other Sunday. In the evening there are two worship groups held here at the Settlement, one for those to about thirteen years of age, and one for those older. I play the organ for the Senior group.

"I am to help with the seventh and eighth grade club which gives its time to playing games. The club-work will begin October twenty-first. I am thoroughly interested in the work here. The people are a splendid, interesting group. Their hospitality is beautiful. They are humans just like the rest of us and I think have made good use of what little they have had to do with. The influence of the school is readily recognized in the many nice homes we saw on our 'jolt-wagon' ride but there are also many of an opposite type. My work is delightful and I look forward to the remainder of the school year with happy anticipations.

"I am truly glad I came and am enjoying my work very much. Of course, I am learning as much as my pupils. . . .

"I hope that all who are in Service work are as joyful over their work as I am."

Barbara Jenkins, of Swarthmore, Pa., went down to Pine Mountain which is almost on the Tennessee border line, as a volunteer worker. And she writes as follows: "My work is very varied and most interesting. Two days a week I am house mother, one day at Big Log and another day at Old Log. Does thee remember the two houses from thy visit here? On Wednesday, I have charge at the barn, real husbandrying. This day is very hard as it includes chasing neighboring pigs out of our property as well as collecting eggs, etc. But really it is all fascinating and the barn, dairy and chicken houses are models of their kind. Thursday, is taken up with Miss Pettit, doing odd jobs and then the designing counterpanes. This work is really more in my line and more enjoyable as I take the spreads out to the mountaineers and show them how to do them, and try to interest others. They are all so kindly and hospitable, its a wonderful feeling to work with these lovely women. On Fridays I am in the weaving room, and that is just splendid. Can't I send thee several counterpanes, coverlets of summer and winter weave, sundry baskets, etc? Then Saturday is my free day and Sunday is taken up with lively children to entertain. So thee sees my work is decidedly not monotonous or boring. Each day brings something new and interesting and so worth while. Thy years at Hindman probably gave thee the same problems or very similar ones so thee can readily understand these at Pine Mountain.

"This is a very inadequate letter to thee in response to thy request, and I can't half express to thee my thanks to the Friends Service Committee for making it possible for this venture. . . "

THE CLEARER VISION

BY THOMAS E. WILLIAMS

The path of duty, toil and care,
With heavy burdens, heart-aches drear,
Is still so much for me to bear,
If with my whole heart I draw near
The inner circle to attain?

I sought the Lord that I might be
Relieved from grief and sorrows too;
My prayer was that I might be free
With not a thing on earth to do
But in his circle to remain.

And then he sends me to the lost,
Who live in squalor, sin and shame,
And says: "It was at awful cost,
To this cold world of woe I came,
Redemption to mankind to bring."

My vision clears; I seem to see,
Our joy is not to have and hold
Some boon of grace to make us free;
But strive to bring men to his fold;
'Tis bliss to share his suffering.

Beverly, Kansas.

THE RED CROSS AND THE CHURCHES

The Eleventh Annual Roll Call of the American Red Cross, November 11-24, assumes exceptional interest this year because of the extraordinary burden placed upon the Red Cross by the Mississippi flood. It met the emergency so splendidly as to deserve the gratitude of the nation. Its continuing responsibility for dealing with the after-effects of the flood gives it a special claim upon our generous support at this time.

Not since the Great War has there been such a demonstration of the value of the Red Cross, and its capacity to handle the greatest disasters, as during the year that is closing.

I believe the American Red Cross merits and has the confidence and unqualified support of the churches of the land. As President of the Federal Council of the Churches of Christ in America, I express the hope that all the members of our churches will participate in the inspiring work of the Red Cross by enrolling its members. Surely every citizen who has caught the spirit of religion will desire to contribute a dollar to this great humanitarian service and with the gift breathe a prayer to Almighty God that the people of this nation may be lifted to higher planes of living through sharing with those who suffer in great disasters.

S. PARKES CADMAN.

October 14, 1927.

The passion for knowledge grows with the accumulation of knowledge, just as the money passion grows with the accumulation of money; and one passion equally with the other, can separate a man from God and from one's own fellows with both of whom one needs to stand in the very closest sympathetic relation in order to be a prophet.

—CHARLES H. PARKHURST.

Peace Conference of Friends

Briand Proposal is Approved

More than 300 Friends responded to the invitation to attend a conference for the discussion of the subject of Peace, at Richmond, Indiana, on the day preceding the opening of the Five Years Meeting. The plan was to discuss in two sessions peace ideas and ideals for the mutual helpfulness of Friends. The conference was called by Ray Newton of Philadelphia, Pa., secretary of the peace section of the American Friends Service Committee. M. Albert Linton of Philadelphia presided in the afternoon and O. Herschel Folger of Wilmington, Ohio, in the evening.

Free discussion of various phases of the peace problem marked the opening session which was characterized by an exchange of ideas and experiences looking toward the formulation of plans to promote peace. In the evening the proposition was how to make the best plan most effective. Clarence E. Pickett pointed out the importance of developing leaders within the Society of Friends and stated that numerous leaders in peace work have come from outside sources. He stressed the importance of the technique with which peace work is presented, and the need for more adequate education along this line. Edward Thomas of New York dealt with peace literature and how it can be made more effective. He emphasized the need for concrete language and example in making this literature appeal to the public and urged that more abstracts of peace literature be made available for the reading public.

William Webb and George Peacock, the Earlham College Caravan Peace Team, both spoke of their work in Indiana during the summer, having addressed more than 100 meetings on the subject of peace in sixty days. Everywhere they had been well received and they found the people eager to listen to the message of Friends. They advocated the continuance of the peace caravan as a summer activity for young people.

Ray Newton related immediate possibilities that might provoke another world war and out of the discussion developed a concern for a message to other bodies of Friends and a recommendation regarding the Briand proposal to the government of the United States. A committee was appointed to formulate such statements and present them at an adjourned meeting the following day. Members of the committee were Agnes Tierney, J. Passmore Elkinton, William B. Harvey, Edward Thomas, Sina Stanton, Elizabeth H. Emerson, Margaret Carey and Ray Newton.

The report of the committee had to do chiefly with a resume of the peace discussion for presentation, with recommendations to the Five Years Meeting and a letter to the President of the United States expressing approval of the Briand proposal. The outline of the conference findings and beliefs was presented as follows, and approved:

"It is the opinion of this peace conference that the approach of the Society of Friends to peace problems should be from a deep religious conviction of the power of spiritual forces. We should be ready to be leaders in challenging people with the full implication of Christ's way of life.

"The need of more leaders of peace in our communities has come freshly over us. Our monthly meetings should be searched for earnest, interested and capable individuals who feel deeply the burden of the peace cause. Way should be opened for more Friends to attend important peace conferences and for suitable Friends to be especially trained in international problems. This training might often begin in college.

"Friends should emphasize the need for teaching children in the home, the kindergarten, the First-day school, the public school and other schools, those fundamental principles which lead to peace, and thus deepen the conviction that war is incompatible with Christianity.

"This child education needs much more thorough study and better literature. We recommend that the peace section of the American Friends Service committee call a committee of Quaker educators to deal with this problem. Text books written with a sympathetic international understanding are urgently needed.

"The caravans, peace teams in winter, and special studies of our college students have been very valuable and should be extended.

"Isolated Friends have much more influence than they know. They should receive special support from their home meetings and all other Friends' peace agencies.

"Everywhere we should seek opportunities to work for peace with those outside our membership.

"The collecting in accessible form of peace abstracts is very important and we wish to express appreciation of what has been done already in this line by the Messenger of Peace.

"We believe that Friends should be under deep conviction that international and interracial relationships are a vital part of our religious life. Therefore, we urge that Friends give active support to practical political measures which put peace principles in practice."

The recommendation also included a suggestion made by S. Edgar Nicholson that a concise statement of Friends' principles be prepared for use in peace work. He suggested this as a means of getting greater circulation for the peace views of Friends, as well as for other matters of doctrine. J. Passmore Elkinton, Philadelphia, spoke in favor of adding the matter to the recommendations which already had been approved.

Considerable interest was indicated by the freedom of discussion which greeted presentation of the committee's draft of a letter to be submitted to the President of the United States, the chairman of the senate committee on foreign relations, the secretary of state and, if possible, to every senator. The letter has to do with Friends' views on peace with special attention to the Briand proposal:

"We believe that when disputes arise between nations, efforts should be made to end them speedily by peaceful and diplomatic methods. We, therefore, rejoice that M. Briand, foreign minister of France, has proposed a treaty of arbitration between his nation and ours providing for the peaceable settlement of all disputes arising between these nations. We urge upon the President of the United States, upon the senate, and upon others in authority, that steps be taken to forward that proposal and bring it speedily to a fruitful issue. We hope that adoption of that proposal will be one more advanced step along the pathway of peace among nations. We believe that our country, powerful and isolated, should be willing to lead others along this pathway."

The conference also approved the form of a telegram to be sent to Peter Verigen, president of the Christian Community Universal Brotherhood at Brilliant, British Columbia, who had been invited to attend the conference and wired that he would be unable to be present. The message read "We sincerely thank you for your brotherly message received through Ruthanna M. Simms, read to our assembly last evening. We earnestly reciprocate your hopes for universal Christian peace and gladly associate ourselves with you to try to do all possible. God will give us guidance and strength if we seek him."

At the close of the conference Ray Newton expressed his appreciation of the response which met his call for the peace meeting.

WITH THE KING

An audience with the King each day,
As faith renews the privilege rare,
His humble subjects learn to pray—
Are energized to do and dare.

What fellowship is here enjoyed,
With confidence in him replete;
Made free from sin, from fear devoid,
While waiting at the mercyseat!

He speaks and duty's path is plain;
His strength avails for every task;
Each effort brings a lasting gain;
He shares his best, because we ask.

His greatest gift, Himself, he gives
When we, ourselves, to him have given;
Our spirits blend and pleasure lives—
Bliss is complete, for this is Heaven.

JOHN R. WEBB.

CORRESPONDENCE AND COMMENT

These columns are open to expression of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

FROM A PERSPECTIVE OF MANY YEARS

Editor THE AMERICAN FRIEND:

I am very much pleased with the discussion department and the spirit of Christian love manifested in all the correspondence. I want to say that I very heartily endorse Eliza Armstrong Cox's letter on "How Shall We Worship" of September 15. It called to my mind my experience of sitting in a silent meeting in my childhood days in old Whitelick Meeting, seventy-five to eighty years ago. I think I am safe in saying that in three-fourths of the meetings there wasn't a word spoken in any way. I have seen a number of times some one of the Lord's weak members rise up to deliver a little message they felt impressed upon them and some devout elder would gently pull his coattail and tell him he didn't think his communication was very edifying and he or she would sit down sometimes with tears trickling down his cheeks that touched my childish heart.

Oh yes, they were devoutly worshipping but there was very little in it to interest a child. I used to hear a sermon every little while from the text Isa. 41:1, keep silence before me, O islands, and let the people renew their strength, and stop there. If they had quoted the rest of the verse, it would have upset all their sermon. I do hope that as the pendulum swings back from emotionalism, it will never get back to silent public meetings of seventy to one hundred years ago.

I want to endorse another article, that by Richard Haworth in the issue of September 8, on pensioning ministers and missionaries. I am glad the church is getting worked up to the need of it. I have known several pitiful cases of neglect on the part of the church in my life. I can't say, as David did, that I have been young but now am old but I never have seen the righteous forsaken nor his children begging bread, and I hope you will use your influence to raise a million dollars as soon as possible as a permanent fund for it has been neglected far too long now.

EZRA W. HINSHAW.

Eldora, Iowa.

WOULD HAVE US OUT-SHOUT THE ENEMY!

Editor THE AMERICAN FRIEND:

How Shall Friends Worship? Is it the purpose of the church that we might have a place where we can worship God in silence? We can do that in our homes or when we go out into the fields or woods, God's great out of doors and commune alone with him. Can we worship God in any better way than by winning souls into his kingdom?

Is it not true that most of the conversions today are the result of the work of the churches that have pastors and evangelists and singing and even shouting?

The Salvation Army is one of the noisiest churches and they are winning men and women to Christ from the highest to the very lowest walks of life. Why is it? At a college football game do the people sit down and quietly wait for victory?

Every church service is a contest or a conflict between the forces of good and the forces of evil.

Are not the pastors and evangelists just as essential to the church as the yell-leader and coach to the college?

If we make too much of silent worship in the church is there not some danger that instead of being an aggressive, progressive church, we might be found sitting in silence while the world goes by? Fifty years or more ago perhaps a majority of Friends thought silent worship in the church was the ideal way. Since that time they have developed a pastoral system, and through the work of the pastors and evangelists thousands have learned to know Christ as a personal Saviour. If we are not making the progress today that we would like to, are we like the children of Israel? Are we thinking of going back? It may be that the pastoral system in the Friends church is not perfect, but as a church are we going on to perfection or are we sighing for the flesh pots of Egypt?

A READER.

REAL QUESTION DEEPER THAN "HOW"

Editor THE AMERICAN FRIEND:

Much has been said about the manner of worship of Friends. Much thought has been given on this subject by hundreds of Friends who will not write. Perhaps, if the Quaker ancestors were alive they too would argue on which is the best manner of going about the religious thought . . . but in the end he would do as he pleased.

For the Quaker was originally a follower of his own conscience, and apart from the form of the day, if that manner of doing things did not fall into the category of his particular belief. As a Quaker by birth, great great-great grandson of a Quaker—perhaps the inherited tendency of Quakerism has unconsciously taken root. Quaker preachers, filled with the spirit of God in some particular dress, unconsciously influences the life of their children.

The writer is son of a preacher, grandson of a preacher, great grandson of an elder—and unconsciously religious—also consciously religious. But the writer believes that a man's particular manner of worship is perhaps different in form than his brother. Each Quaker may have ideas on manners of worship, each man may act upon the movement of his conscience differently. Man is an individual; Quakers are much more individualistic than the average mortal in religious sense, from the very beginning. A Quaker is born a Quaker. A Methodist is made a Methodist . . . which explains to my thought the reason Quakers are not growing in numbers correspondingly as fast as the Presbyterian or Methodist. Quakers originally broke from the main religion of the old English form because they wanted more freedom. The ancestors of these first Quakers, being individualists, are naturally following the dictates of their conscience in being individualistic. Man is a strange being—alike in form to a greater extent than alike in thought. Quakers became divided in belief. Later the church became divided in form of worship; also differing in name. . . the Hicksite, the orthodox. Two forms coming from the original one society. Quakers are individualistic; they believe in following their conscience as the guide toward a greater end, toward living in a wider realm.

As their ideas differ—their manner of presentation shall differ. The question in my mind is not—"How Friends Shall Worship" but that "He shall continue to worship." The manner of his worshipping is an exterior matter. The fact that he does worship is the all powerful factor.

ROBERT R. SHINN.

Seattle, Washington.

SALEM PLANS HOMECOMING

On November 6, the Salem, Iowa, church will hold a rededicatory service and homecoming and requests that all former ministers and members, who can, to be present. Chas. O. Whitely will hold the dedication service in the forenoon, and the afternoon services will be in charge of the visiting pastors. Dinner will be served at noon at the church.

If unable to be present in person, some message to the church would be much appreciated.

We are the oldest Friends meeting west of the Mississippi river and we wish to make this a great day for Quakerdom in commemorating our eighty-ninth anniversary. Entertainment will be provided for all who can attend. Please send your name to Mrs. Harvey Pidgeon, chairman of entertainment, or the pastor, Guy W. Harvey, Salem, Iowa. Special revival meetings will be continued from this service with Mrs. S. J. Cassell, of Indianola, in charge.

We miss from our church two former workers, Florence Baker and Guy Hunting, who have both taken pastoral work in this Yearly Meeting, but Friends are glad to loan them to the church in a larger way.

BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Ind.

WHAT CAN A MAN BELIEVE?

By BRUCE BARTON

The Bobbs-Merrill Co., pp. 253, $2.50

This book by a business man to business men attempts to formulate "the constructive idea for an age of doubt." In his earlier books "The Man Nobody Knows," and "The Book Nobody Knows" the author undertook to interpret Jesus and the Bible for this generation. They have been well received and widely read. Written in the same fresh, enthusiastic and absorbing manner, this new book penetrates the realm of human faith and lays bare the fundamental principles which constitute a basis for faith in God and reality. The first three chapters discuss the questions Should Religion Be Abolished? Has the Church Done More Harm Than Good? and Which is the Best Religion? Arraying the facts against the church in the strongest possible terms, he finds that "the church alone stood firm through vandal invasions and salvaged enough to provide foundations for a new civilization; through all the ages it has been faith and kindliness and the hope of immortality to the submerged millions; through all the ages it has inspired the finest characters, the sweetest spirits; it gave us our democracy, our higher education, and the tender impulses on which physicians and legislators and social workers have erected their works for the suffering and the poor; and it is the one institution in the modern world whose sole business is to create in men dissatisfaction with their own characters, their achievements and ideals." Christianity is the most optimistic and achieving of all the religions and, whatever its shortcomings, does say constantly to man, "You can do better; the whole world can do better; you can be perfect, even as your Father."

But even more gripping is the chapter entitled, What few simple things can a man believe? Instead of beginning with statements of faith regarding things outside oneself, one grasps first the consciousness of oneself. He reasons thus: I believe in myself and know that I am; I know that I am intelligent and can plan as well as think; and because I have intelligence there must be intelligence behind the universe and the assumption becomes the venture of faith. Because I am, I believe God is, and this God must be better than I am, more intelligent, more powerful, and there is a purpose to which all things are clear.

Most challenging of all is the chapter entitled "The Church Nobody Knows." It in itself is worth the price of the book. Eloquent tribute is paid to clergymen of all denominations. Fearlessly the facts are laid bare to stimulate honest, audacious thinking, "written in no spirit of destructive criticism but with a genuine desire to help." Lessons the church may well learn from business are pointed out, the author holding that "the salvation of the modern world depends upon the mutual understanding, and reaction upon each other, of business and the church." In matters of honesty, of faith, of adaptability, of checking up on original goals, of concern for equality in leadership, business can render helpful service to the forward-looking church. Each needs the other to demonstrate adequately what true faith is, the magic that moves mountains. The ideal church of the future as here portrayed and the method of its attainment through the courage of conviction and the venture of faith makes a challenging picture for those who recognize the claims of Christ and accept the divine plan for a new world.

WHAT CHRIST MEANS TO ME

By WILFRED T. GRENFELL

Houghton-Mifflin Co., pp. 82, $1.25

Those who know the author of this wholesome little book through his unique work as a physician among the fishermen on the coast of Labrador, his lectures and earlier books, will anticipate the pleasure a careful study of this volume will afford them. Written while on a voyage to India and around the world with opportunity to reflect upon the varied experiences of a rather strenuous life, the book lays bare the influences that helped to direct the pathway of this servant of humanity as he "tells how a practical application of Christ's teachings has been the motive force of his life and the source of lasting happiness." A glimpse of his boyhood days, his student life, his acceptance of Christ, through the ministry of Dwight L. Moody, his visits to Newfoundland and Labrador, his labor of love for a needy people through many years of faithful service, his tests of faith in the providence of God, makes a happy setting for the frequent statements regarding the meaning of Christ to him.

The early influences of a Godly mother and a Christian home helped him to appreciate the claims of Christ who became his friend and leader, the potential in this world of a Kingdom of God. "Christ to me," he says, "is the justification and inspiration to keep my body and mind fit and perfect, that thereby I may preserve myself, fit to accomplish, able to serve. He means to me a living personality today who moves about in this world, and who gives us strength and power as we endure by seeing him who is invisible only to our fallible and finite human eyes; just as any other good comrade helps one to be brave and to do the right thing." "Christ was the Man of all others who did things and helps by setting the highest possible standards in himself, by actually challenging us to look at Him and daring us to follow Him.....I am conscious that for me my only hope of salvation in this world lies in Christ." "The faith in Christ upon which I have based my life has given me a light on life's meaning which has satisfied my mind, body, and soul." Thus from heart to heart a beautiful testimony is borne, which reveals, clearly and profoundly, the meaning of Christ to this servant of humanity who continues to labor in His Name.

YOUTH AND TRUTH

By W. A. HARPER

The Century Company—$1.25

President Harper through his experience with college students has come to know and appreciate the real worth of youth. In the book he has analyzed Youth with keen sympathy and indicates to adulthood the proper attitude to assume in dealing with them. He has also interpreted Youth to itself. He has not been false to the group for which he has begun a plea, by failure to indicate dangers along the way. He shows the good that may eventuate by the acceptance of a right philosophy of life. He presents a keen estimate of the two life principles which bid for Youth and forcefully plead for Christ's view of life.

With keen insight into the problems which confront youth and with a masterful use of those presentations which will challenge Youth, the author has here given a book which parents may read with profit and which they may well place in the hands of young people.

ASK ME A BIBLE QUESTION

By GEORGE STEWART

The Century Company—$1.50

By assembling nine hundred and forty questions on the Bible, its contents, its formation, and its use in other literature, our author has not merely added to the list of Question Books which have become rather numerous, he has really made a contribution.

The questions are comprehensive and yet are such that any well informed person ought to at least "pass." There classification according to Bible books, makes it possible for the individual to check on his own reading and the teacher to make use of them for review work with a class.

The book may easily become an aid in the work of religious education for an individual, a family, or a group such as a Junior Department of a Bible School.

QUAKERDOM · AT · LARGE

Dr. Walter F. Dexter, president of Whittier College, Whittier, California, and Dr. Edgar H. Stranahan, head of the Biblical Department at Penn College, Oskaloosa Iowa, addressed the Rotary and Lions Clubs respectively at their noon luncheons while attending the Five Years Meeting last week.

Wilbur K. Thomas of Philadelphia, Pa., addressed Earlham students at chapel on his recent visit to Europe. Philip Francis Frazier and his wife Susie Meek Frazier, missionaries to the Indians in Oklahoma, sang a duet to the delight of the students. The Five Years Meeting also greatly appreciated their service in song.

After almost four years of faithful service, Walter and Ethel Tatum and family are leaving White's Institute, Mt. Hamill, Iowa, to go onto a farm for themselves. The vacancy is filled by Clinton and Elva Hunt, of Eldora, Iowa, who have served almost four years in the Boys' Training School at that place. Clinton Hunt had charge of the large farm consisting of nearly 1000 acres. They have had Cottage work most of the time with from 24 to 65 boys in charge.

Harriet R. Purdy of Minneapolis, Minn., was elected president at the Triennial Conference of the Woman's Missionary Union of Friends in America, held last week at Indianapolis. On two former occasions she had declined this honor but this time was prevailed upon by her many friends to assume this important responsibility of leadership. She is the wife of Ellison R. Purdy, pastor of the Friends Meeting at Minneapolis and mother of Dr. Alexander C. Purdy, professor of pastoral theology at Hartford Theological Seminary, Hartford, Conn. All were in attendance at the Five Years Meeting.

World neighborliness as a substitute for armies and as an assurance of world peace was advocated by Mary Doan Hole of Richmond in an address before the 38th annual convention of the Indiana Federation of clubs held at Terre Haute, October 19, her subject being "The Beauty of World Neighborliness." She urged that an arbitral substitute for armies depends upon confidence in neighbors, which confidence will not come until nations associate and show common good intentions. Then slowly the factors will begin to act in reverse order. Team work, then understanding, security and finally reduction in arms will follow.

Moses B. Cotsworth, who spent some years with Friends in British Columbia, has been prosecuting his scheme for the reform of the calendar both in London and Geneva for some months past. The scheme has been before a special committee of the League of Nations along with many others and has the largest number of supporters. The International Fixed Calendar, as it is called, consists of thirteen standard months of 28 days. The new month will be inserted between June and July, and the 365th day will be December 29 and will have no week-day name. This day to be known as "Year-day," will be inserted between Saturday, December 28 and Sunday, January 1. In like manner in Leap Year the extra day will be June 29. Full particulars of the scheme are given in a booklet by George Eastman of Kodak fame entitled, "Do we need Calendar Reform?" M. B. Cotsworth, says *The Friend* (London), is now on his way to Japan and China *via* America, and before he returns to England hopes to visit Russia as well.

Engravings of two of a series of ten paintings in oil which will decorate the Assembly Hall of Pickering College at Newmarket, Ontario, appear in *The Canadian Forum* for September. There is also an article by Arthur G. Dorland, professor of history at the University of Western Ontario, on the Reopening of Pickering College. This institution established by Friends had its beginning as a Friends Boarding School in 1842 and was transfered to Pickering in 1878. It was burned in 1905 and built four years later at Newmarket. During the war the school was closed and the building turned over to the government for shell-shock patients. It had been a co-educational institution hitherto, but is now open as a boys' school with about 60 students enrolled. The headmaster is Joseph McCulley, a young Canadian who, having been educated in Canada and in England is exceptionally well qualified to direct the activities of the school. "It is his aim to provide a school where a boy may receive a sound cultural education, enabling him to take his place as an intelligent member of the community with an appreciation of those things which make for true greatness in a nation."

NEWS OF OUR MEETINGS

The gift in the ministry of Thomas Joseph of Wilmington, Ohio, R. R., has been acknowledged by Cuba Monthly Meeting in Center Quarterly Meeting of Wilmington Yearly Meeting, according to information received from the clerk, Bessie Baker Warren.

There came from the George Fox country, Fenny Drayton, England, a year ago, two young Friends to make their home in Lynn, Mass. Very speedily they settled in the meeting, becoming very active in the Bible School. On September 24, these two, George Herbert Paul and Nellie Simmons, were united in marriage. Such a stimulating effect the ceremony had upon the meeting! An occasion when everyone was eager to show love and happiness. The meetinghouse was prettily decorated with autumn leaves and flowers and the service was just as simple and beautiful as a Friends service can be. And it was particularly impressive when the bridegroom led the congregation in a prayer of thanksgiving and re-dedication to service for Christ. About 125 people were present, the majority of them remaining for the reception. It is very gratifying to New England Yearly Meeting that George Herbert Paul and his wife have responded to a pastoral call and have happily settled at East Parsonfield, Maine. East Lynn Friends are losing, but are ready to give themselves away for the Master's sake to the more needy meetings.

James A. Coney and his wife have settled in encouragingly for winter work at East Lynn, Mass., meeting and are finding the promise of much blessing along the line of Growing Christians. Their aim is to produce young men and women strong for God and service in Christ's name. To aid in this they believe in regular weekly meetings of fellowship and study, rather than spasmodic efforts such as suppers, concerts, socials, etc., so noticeable among many churches. Their regular weekly program is: Monday evening, young folks between ages of 8 and 16 meeting as a Loyal Temperance Legion; Tuesday, cottage prayer meeting when part of the program is a question and answer period, which results in a broadening of vision and sympathy; Thursday evening, Young Men's Club with part time for gympasium, basketball, etc.; Friday afternoon, Girls' Club (Friendly Maids); and in the evening the regular prayer meeting. Sunday activities are the morning meeting for worship, Bible School, afternoon community service, and evening evangelistic service. The meetinghouse is situated in the center of a growing population, a large portion of which is Roman Catholic.

Union Street Friends, Kokomo, observed Rally Day on October 2. The attendance for the day was 369 in the morning service. And over 300 at night. The morning service was a union service between the Sunday-school and church. After the lesson period, there was special music and short addresses by Russel Baldwin, Lilath Farlow, Cebron Joyner, R. B. Scherer and E. Howard

Brown. Every available space is being used to accommodate the school and the outlook is good for the winter. At the evening service, the pastor gave an illustrated sermon, using the stereopticon. Revival services are to begin November 20, with W. C. Kinsey and wife assisting.

On the evening of October 7, a reception was given at the Friends Church, Damascus, Ohio, in honor of their new pastor, Homer C. Phillips and family. Almost the entire congregation was present to express their appreciation, and pledge their loyalty for the coming year's work together. After a piano solo by Mrs. B. J. French, this thought was voiced for the little folks by Eleanor Stanley, for the young folks by Clark Shreve, for the old folks by Geo. Bailey and for the Pastoral Committee by Louise Elliott. "The Seven Ages of Man" was then given in shadow-pictures, each one accompanied by an appropriate song or reading. A vocal solo by Helen Stanley closed the program, after which refreshments were served in the beautifully decorated dining-room.

BUTTERNUTS QUARTERLY MEETING

Butternuts Quarterly Meeting was held at Unadilla, New York, October 15 and 16, 1927. An almost continuous schedule of meetings for worship, business, and committee meetings was maintained throughout. Emmett W. Gulley, the Field Secretary of the Yearly Meeting, rendered valuable service in the ministry as well as through his counsels and advice in the business and commitee meetings.

Meeting for worship convened promptly at eleven o'clock on Saturday. Following this morning service, dinner was served by the ladies in a building across the way from the meetinghouse. Business meeting followed, and it was followed in turn by the session of the Quarterly Meeting on Ministry and Oversight and the meeting of the Executive Committee. In this committee it was determined to center the program for the next Quarterly Meeting around the interests of the educational department with a view to making preparations for the holding of Daily Vacation Bible Schools in different parts of the Quarterly Meeting.

The evening of the first day was given over to the interests of the young people. Refreshments were served about a campfire near the meetinghouse after which all passed within for the evening program. After suitable songs and readings had been given Valentine Krumm spoke briefly on the subject, "Christ's Message to Young People."

Meetings were held Sunday morning, afternoon and night and the Bible School was not crowded from the program but was held with record attendance and excellent interest.

Dinner was served on Sunday by the girls of the Young People's Class and if there was any doubt in the minds of any Friends as to the ability of these girls to perform these rather arduous tasks such apprehensions were promptly dissolved.

The attendance was larger than usual at all the sessions and many from a distance remained over until after the afternoon session. Many Friends came as far as a hundred miles in order to be in attendance. All returned to their homes feeling that another profitable Quarterly Meeting occasion had profitably passed.

Provident Mutual Life Insurance Company of Philadelphia

The Provident Mutual issues an unusual book

"SEVEN KEYS TO CONTENTMENT"

which tells you how you can arrange your insurance to educate your children, pay off your mortgage, protect your family at all times, and make provision for you and yours in old age.

Write today to the Company for this book which will be sent you free of charge.

SANDWICH QUARTERLY MEETING

Sandwich Quarterly Meeting of Friends was held at the beautiful old meetinghouse in Spring Hill, Sandwich, Massachusetts, October 13. This building, which stands on a knoll in a pleasant grove of locust and pitch pine, and is in excellent condition, was erected in 1810, the third meetinghouse to be built at or near this site by the first organized meeting of Friends in America.

It is proverbial that fine weather prevails at the October quarterly meeting, but this year was an exception; rain fell in torrents practically all day, so that instead of the usual one hundred Friends there were but sixty or seventy in attendance. In spite of unfavorable weather and reduced numbers, however, the meeting was felt to be most helpful, a manifestly devout spirit prevailing, and two blazing open wood fires, one on either side of the room, created a cheery atmosphere which counteracted the exterior conditions.

Reference was made to the death since last quarterly meeting of Charles N. Replogle, field secretary of the New England Yearly Meeting, and the passage was read from "Pilgrim's Progress" which describes the passing of Mr. Valiant-for-truth, closing with the noble sentence: "So he passed over, and all the trumpets sounded for him on the other side."

Alvano C. Goddard of New Bedford was the principal speaker at the devotional meeting. He stressed the importance of the concern which many Friends are evidently feeling, and which was close to the heart of Charles N. Replogle, that it is not enough to go to meeting and listen to preaching, but that worship must be real and individual, something in which all have a part, whether vocally or silently.

At the close of the business meeting all enjoyed a social time and a bountiful lunch.

INTERNATIONAL SUNDAY SCHOOL LESSON

November 6, 1927.

Amos Pleads for Justice: Amos 5:1, 2, 10-15, 21-24.

The prophet Amos, as we have seen, was by trade a shepherd and a trimmer of sycamore trees from southern Judea. Feeling that God had laid upon him a message to be given to the people of Israel, he left his business, and went to Bethel where they were celebrating a great feast. Here he won the attention of the multitude by proclaiming the judgment which God was to send upon the neighboring nations. Then to their surprise and horror he declared that Jehovah had judged Israel also by the same standard and that her doom was likewise certain. The lesson today is a continuation of Amos' message that Jehovah's standard, by which he judges all nations, is that of justice and righteousness.

1. *This word.* This message. *A lamentation.* That is, a dirge, or song of grief.

2. *Virgin of Israel.* In this dirge which Amos utters Israel is likened to a maiden. *Is fallen.* For the sake of vividness it is spoken of as if it has already happened. *None to raise her up.* Amos has no hope. In the destruction which is coming he sees no help.

10. *Him that reproveth.* The Israelites hate anyone who rebukes them, especially in a public place.

11. *Trample upon the poor.* They were oppressing the poor. *Take exactions.* The poor were forced to pay exorbitant rents. *Hewn stone.* Most of the houses were built of sun-dried brick, only the wealthy could afford houses of dressed stone.

12. *I know.* Their true condition could not be hidden from God. *Afflict the just.* "You foes of the righteous!" *Turn aside the needy.* "Who deprive the poor of their rights!"

13. The times are so evil that those who have an insight into what is happening do not dare to speak.

15. Before pronouncing their doom, Amos pauses to utter another call to repentance. *The remnant of.* Some few survivors. *Joseph.* Israel.

21. Living such lives of injustice and unrighteousness, as they are, Jehovah does not want their sacred feasts and festivals.

22. Nor does he care anything about their sacrifices.

23. Nor under these conditions, is even their sacred music pleasing to Him. *Viols.* Harps.

24. In justice and righteousness alone is Jehovah pleased. In this verse we have the kernel of Amos' message.

THE MORAL PLUMBLINE

The work of Elijah and Elisha had been a success. The Baal-worship had been driven out, and the nation was now clinging loyally to the worship of their one God, Jehovah. He was worshipped in their feasts, their sacrifices, their sacred chants. Probably there were many religious-minded persons who were very optimistic and thought that their present prosperity was Jehovah's reward for their faithfulness in serving him. All the while, nevertheless, there was coming a widening gulf between the wealthy and the poor. The poor man was "trampled upon." He was unjustly forced to pay unfair rents, and when he got into debt, he was thrown into prison, and when he was brought before the courts, he was denied justice because he could not bribe the judge. Even those who tried to do right were persecuted. The prosperity of the wealthy was at the expense of the poor and honest. Such were the conditions then in Israel,—injustice and unrighteousness rampant, but alongside a meticulous worship of Jehovah.

It was Amos who saw the absurdity of the situation. He saw that Jehovah was essentially a God who prized justice and righteousness above all else. He saw that only those who were just and righteous were pleasing to God, and that all others came under his judgment. Jehovah was applying his moral "plumbline" to all nations, and all of them, including Israel, failed to measure up. Israel could no longer plead that they were Jehovah's chosen and were thus his favored people. That, says Amos, only makes them more responsible. Of all peoples everywhere God demands just and fair treatment of their fellowmen, and a desire to do what is right by them. No services of worship are pleasing to God as long as man's acts and motives and purposes are not right. Amos' message has a curiously modern ring, for even now after twenty-six centuries, it is still needed.

GEORGE A. SELLECK.

Cambridge, Mass.

BIRTHS

RINDEN—To Arthur O. and Gertrude Rinden, Foochow, China, August 22, 1927, a son, Paul.

WEBB—To Norval E. and Amie Webb, Plainfield, Indiana, October 17, 1927, a son, Norval Ellsworth.

DEATHS

ALBERTSON—At her home in Whittier, California, September 29, 1927, Eunice W., daughter of Mark and Susan Albertson, aged 78 years. Born at Salem, N. C., she came with her parents during the civil war to Plainfield, Indiana, where she attended school, and for seventeen years was the trained nurse at Earlham College. For three years she was superintendent of hospital work at the Oklahoma Indian School and in 1908 joined her sister Achsah in Minneapolis, Minn., at Dunwoody Hall, a club for business girls under the auspices of the Woman's Christian Association. A year ago, she and her sister and a niece made their home in Whittier. Her life throughout was one of loving, sacrificing service for others. Four sisters survive her.

BOND—At Stafford, Kansas, October 11, 1927, Elizabeth Hutchens Bond, wife of William Bond, deceased, and daughter of Thomas and Sarah Hutchens, aged 89 years and nine days. She was converted early in life and united with the Friends Church of which she was a faithful member until her death. The nearest surviving relative is a stepdaughter who lives in Elmore, Minnesota. Funeral service was conducted at Stafford Friends Church by Versa R. Harvey. Interment in Stafford cemetery.

COALE—At the home of her daughter, Edith Coale Swope, Baltimore, Md., September 19, 1927, Mary Ella Coale, daughter of the late Hezekiah and Elizabeth Griffith Baily, in her 71st year. She was a faithful member of various committees of monthly and other meetings and was president of the Woman's Missionary Union of Baltimore Yearly Meeting. Two sons, two daughters and four sisters survive her.

DOUGLAS—At the home of Charles and Effie P. Douglas, Versailles, Ohio, September 23, 1927, Ruth, wife of Henry Pickett Douglas, aged 24 years. She was a member of White River Friends Meeting. Funeral service was conducted by Charles E. Hiatt and interment made in Fountain Park cemetery, Winchester, Indiana.

MACKENZIE—Suddenly, at his home in Baltimore, Md., September 7, 1927, Thomas MacKenzie in his 72nd year. A beloved and valued member of Baltimore Yearly Meeting and an attorney-at-law, he was useful on the Yearly Meeting's Permanent Board and on various committees. He is survived by three sisters and a brother, all of Baltimore.

MANCHESTER—At Newport, Rhode Island, July 21, 1927, Anna L., widow of Isaac Manchester, and daughter of Stephen and Ruth Chase, a birthright Friend, an elder and overseer in Newport Friends Meeting. Funeral service was conducted by Thomas J. Battey of Providence, R. I., and the hymn, "Lights of Home," was sung by Elizabeth and Adda Front, ministers of the Portsmouth Friends Meeting.

STITZ—At Fort Wayne, Indiana, Hospital, September 17, 1927, following injuries received in an accident, Hartley Stitz, son of Mr. and Mrs. Charles Stitz of Wabash, Indiana. He was a member of the Friends Church at Wabash. Funeral service was conducted at his home in Goodland, Indiana, by Ira C. Dawes and Clarence Macon. Interment in the Goodland cemetery. He is survived by the widow and one son, his father and mother and a sister, Mrs. Roscoe Peebles of Lafayette, Indiana.

FOR SALE

Bearing Orange and Fig Orchards and orchard land in small tracts. G. W. STEVENSON, Friendswood, Texas.

THOSE SLEEPING DOLLARS

Dollars are sleeping in old trunks. I will pay highest prices for old envelopes up to 1880. Do not remove the stamps. You keep the letters. GEORGE HAKES, 290 Broadway, New York City.

WINSTON-INTERNATIONAL

BLACK FACE TYPE BIBLES

The Only Self-Pronouncing Black Face Type Bibles Published

Best for Young and Old—Home and School—Teachers and Students

Send for Illustrated Catalog

THE JOHN C. WINSTON CO., *Publishers*

American Bible Headquarters

330 WINSTON BUILDING PHILADELPHIA

The American Friend

Authorized by the Five Years Meeting of Friends in America

Published weekly by

THE FRIENDS PUBLICATION BOARD

Richmond, Indiana

Alvin T. Coate, Chairman.....Indianapolis, Ind.
Isaac T. Johnson, Secretary.....Urbana, Ohio
E. Harrison Scott, Treasurer.....Richmond, Ind.
Ellison R. Purdy.....Minneapolis, Minn.
I. W. Cook.....Oskaloosa, Iowa
S. Edgar Nicholson.....New York City
Ancil E. Ratliff.....Fairmount, Ind.

Subscription Price $2.00 per Year
Foreign, 50 Cents Extra

Make all checks and money orders payable to Business Department
THE AMERICAN FRIEND
Richmond, Indiana

Address all correspondence having to do with the Editorial management of the paper to
EDITOR AMERICAN FRIEND
Richmond, Indiana

Advertising rates given on application
Address Business Department

BIBLE GAME

Earn $10.00 by selling 50 boxes. Sample box, 40c. Address MRS. ALICE W. HUNT, Fountain City, Indiana.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Pastors, Henry G. and Jane Summerhayes, address, 321 East 33rd Street, Covington, Kentucky. Visitors welcome.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2662 Pasadena, Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

DENVER, COLORADO
Denver Friends Church, West 41st Ave. and Shoshone St. Take number 28 car to West 41st Ave. and walk one block east. Bible School 9:45 a. m. Meeting for Worship 11:00 a. m. and 7:30 p. m. C. E. 6:30 p. m. Pastor, Charles A. Mott, 2105 West 41st Ave. Home phone Gallup 6070-M. Church phone Gallup 1461. A home church for out-of-town Friends.

LONG BEACH, CALIFORNIA
Bethel (Second) Friends Church, corner of East 10th Street and Gladys Ave. Visitors take an East 10th Street bus on Pine Ave., get off at Gladys Ave. at the church. Bible School at 9:45. Meetings for Worship at 11 a. m. and 7:30 p. m. C. E. at 6:30 p. m. Midweek prayer meeting on Wednesday evening at 7:30. Friends visiting Southern California will receive a home-like welcome to all our services. Lindley A. Wells, pastor. Res. 2825 East 10th St., Phone 334-282.

TIMOTHY NICHOLSON

Master Quaker

A BIOGRAPHY

BY WALTER C. WOODWARD

Price $1.50 (By Mail $1.65)

NICHOLSON PRINTING COMPANY
RICHMOND, INDIANA